

AN  
1689  
ANSWER  
TO M<sup>R</sup>. FISHER  
THE IESVITE, HIS  
FIVE PROPOSITIONS  
CONCERNING  
LUTHER.

By Mr. ROGERS, <sup>(H) K</sup> that worthy  
Oxford Divine.

With some passages also of the said  
Mr. Rogers with the said  
Mr. Fisher.

Hereunto is annexed Mr. W. C. his;  
Dialogue of the said Argument,  
wherein is discountred  
FISHERS  
FOLLY.



Printed M. D C. XXIII.





I  
M<sup>R</sup>. FISHER THE  
IESVITE, HIS FIVE  
PROPOSITIONS  
CONCERNING

1. Luther.
2. Doctrine.
3. Names.

1. **T** Here is one, and but one true infallible faith, with-  
out which none can please God: nor consequently  
attaine eternall saluation. Eph. 4. Heb. 11.

2. This infallible faith cannot be had (according to  
the ordinarie course of Gods providence) but by hearing  
Preachers and Pastors of the true visible Church, who  
onely are lawfully sent and authorized to teach the true  
word of God. Rom. 10. Eph. 4.

3. As therefore this one infallible faith hath bene,  
and must be in all ages: so there must be in all ages Pre-  
achers and Pastors of the true visible Church, of whom all  
sorts of people haue in times past (as appeareth by histories)  
learned, and must in all future times learne the said in-  
fallible faith. Ose. 2. Isa. 56. Mat. 18. Eph. 4.

4. Hence it followeth, that if Protestants be the true  
visible

visible Church of God, then all sorts of men who in every age have had the aforesaid infallible faith, have learned it by hearing Protestant Preachers, whose names may be found: who in every former age did teach and convert people of severall Nations unto the faith of Christ.

5. Hence further it followeth, that if there cannot (as there cannot) be found in Historie the names of Protestant Preachers, who in all ages did teach all sorts of faithfull people, and who converted severall Nations unto the Christian faith; hence it followeth I say, that the Protestants are not the true visible Church of Christ, neither are their Preachers lawfully sent or sufficiently authorized to teach, nor the people securely warranted to learne of them that one infallible faith, without which none can please God, nor if they so live and die can be saved.

1. Names.

2. Doctrine.

If any Protestant will answer the premises, let him set downe the Names of Protestant Preachers in all ages, who taught the people Protestant Doctrine in every severall age: or else confesse that there were no such before Luther: or at least not in all ages to be found in Historie.

THE





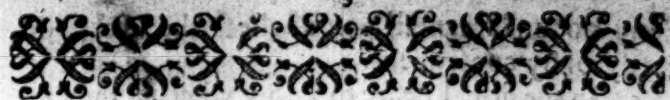
## TO THE CHRISTIAN READER.

**C**hristian Reader, *There came to my hands by the good providence of God this small Treatise, touching a conference betwixt one Mr. Rogers an Oxford Divine, and one Mr. Fisher a Iesuite: as it should seeme it was sent inclosed to a Gentleman of good worth and worship on this side the Seas, hauing read it ouer, and perceiuing it to be of very necessary use for my Country-men of England, (whose good I desire from my heart) I haue aduentured to publish it to the view of the world: the rather, because therein is notably laid open and convinced, the weake grounds of the fine propositions of Mr. Fisher the Iesuite, who is as I heare, so much admired of English papists; the which Fisher, Sweet, Brierly, Clerk, with others of that company, doe studie and strue with all might and maine by diuulging their written papers, as also their Printed Bookes full of lyes and vntruths: nay I say, Bookes full of blasphemie against the great God of heauen, as namely that Booke Intituled, The vncasing of Heresie, written by O. A: and all to make proselites of their owne faction, to ruine that flourishing Church and Common-wealth. I beseech the great God of heauen, to raise up dayly worthy Divines more and more to defend his owne cause, against the Kingdome of Antichrist, and wicked instruments, being very dangerous persons both against Church and Common-wealth. Reade it with the*

Dispute adioyned, & so by Gods blessing thou shalt reape  
much ben. fr. by it, and give all glory to God above, who  
in due time will redresse things that are amisse.

---

Mr.



THE ANSWER TO THE  
MASSE-PRIESTS  
DEMANDS,  
CONCERNING

1. *Doctrine.*

and

2. *Names.*

*Rogers.*

**T**He three first positions I admit.

1. that there is one faith.

2. That the ordinarie propagation of this faith  
is by Pastors lawfully called.

3. That there haue been, and must be in all agee  
such Pastors so called.

4. I would gladly know what they meane by  
those wordes, [*If the Protestants be the true visible  
Church*] whether so; as if we alone (who are com-  
monly called Protestants) were of the Church, and  
no others: we leaue such inclosing of commons to  
the Romanists, we challenge it not.

We are a true Church, not the true Church; we  
are a part, not the whole: we include our selues, we  
exclude not others: whether Grecians, Armenians,  
Ethiopians, Spaniards, or Italians, &c: yet so they  
deny

deny no fundamentall part of the faith, either directly, or by consequent.

5. In the first, I desire to know whether they require we should shew the *Names* of Protestants in Histories, or their faith; this we will shew, that we neede not: for the name of Protestants is but arbitrarie and accidentall from a protestation made in Germanie; and from the like accidents we may call the Romanists Protestants, for many protestations made in the Councell of Trent, Registered in their publike Acts.

But if it be really meant thus; let the Protestants shew that their now faith was taught by lawfull Pastors in all ages: I doe (with Gods helpe) vnder-take it, and require the same from the Authors of these propositions and demaunds.

This will I proue by three Argument.

1. *A Causis.*

2. *A Signis.*

3. *Ab Exemplis.*

Which is the onely satisfaction here demanded: but I must desire the authors not to affect obscuritie, or to alter their words, which may alter their meaning, as in the five propositions they haue with the multitude of needlesse words obscured the matter: the fourth being briefly and plainly this.

4. *If the Protestants be a true Church, their faith hath beene taught in all ages by lawfull Pastors. This I grant also.*

The summe of the fift is briefly this.

5. *If the Names of Protestant Pastors in all ages cannot be shewed; then the Protestants are not a true Church.*

This

This I denie to be of vndoubted consequence, for the Argument negatiuely from authoritie is of no force.

In your Demands, you require the Names of such as taught the Protestants Doctrines in all ages: whereas all your propositions before were of faith, as if all Doctrines were points of faith.

Now Sir my Arguments.

1. The faith contained in Scriptures hath beene taught in all ages.

But the faith of the Protestants is contained in Scriptures: *Ergo*,

The faith of the Protestants hath beene taught in all ages.

2. That faith which hath the testimonie of antiquitie, vniuersalitie, and consent, was taught in all ages by lawfull Pastors.

The faith of the Protestants hath these testimonies: *Ergo*,

The faith of the Protestants was taught in all ages.

3. That faith which hath beene taught by Authors visible in all ages, is the true faith.

But the Protestant faith hath beene so maintained by such Authors: *Ergo*,

The Protestant faith hath been maintained in all ages.



*The Names of such as professed the faith of the Protestants  
in all ages, since the incarnation of Christ.*

In euery centure of yeares, which is called *saeculum*, an age: I will name some writers whose workes are extant.

Ab anno 1. ad 100. In the first centure Christ himselfe, and his Apostles, and Euangelists.

Ab 100. ad 200. In the second age Saint *John* the Euangelist, who died either *Anno* 100, or 101: to him we adde *Ignatius*, and *Polycarpus*, who though they liued in part of the first age, and part of the second age, they are alwayes reckoned Fathers of that age in which they dyed: to these I adde *Iustin Martyr*, *Irenaeus*.

Ab 200. ad 300. *Tertullian*, *Clemens Alexandrinus*, *Origen*, *Cyprian*, *Lactantius*.

Ab 300. ad 400. *Athanasius*, *Cyrillus Hierosolymitanus*, *Ambrosius*, *Gregorius Nyssenus*, *Hieronymus*, *Ruffinus*, *Chrysostomus*.

Ab 400. ad 500. *Augustinus*, *Cyrillus Alexandrinus*, *Theodoretus*, *Vincentius Leriuensis*, *Socrates*, *Zozomen*, *Chrysologus*.

Ab 500. ad 600. *Fulgentius*, *Euaagrius*, *Gregorius primus*.

Ab 700. ad 800. *Beda*, *Damascenus*, *Alcuinus*.

*Thus hauiag gon halfe the way, I conclude with  
this Argument.*

The Protestants faith is plainely expressed in the Canonickall Scripture, and comprised in the Apostles Creede.

All these Fathers did professe that faith which is contained in the holy Canonickall Scripture, and  
com.

comprised in the Apostles Creede: *Ergo*,  
All these did proteste the Protestants faith.

*As I admonished Mr. Fisher to distinguish betweene Affirmation and Negation, so I do these men: and that faith is Affirmation, not Negation, for no man beleeneth which he denieth. Secondly in point of faith I like Mr. Fe. rule.*

They that are in the affirmatiue, must proue now all that we affirme: they affirme, as one God, three Persons, &c; all the Creede; so that we neede not proue what our aduersaries doe confesse.

But in those points in variance betweene vs, they are to proue; because they are affirmatiue, we negatiue: as vnwritten Traditions, Latin Seruice, inuocation of Saints, &c.

The Protestants faith being that which is contained in the Scriptures, receiued for vndoubtedly Canonically in the first 400. yeares, which is summarily comprised in the Apostles Creede, is receiued by all the Orthodox Fathers.

But those Fathers aboue named be all Orthodox:

*Ergo*,

The *Maiores* is manifest: the *Minors* I will proue out of their owne Authors, concerning all sauing *Tertullian*, in whom I must distinguish the times: for first he was Orthodox, though after an Heretike.

Hauiing gone thus far at this time, I vndertake for the rest: and do require the like from the Romanists, viz.

That they will shew me the Names of such as

taught the now faith of the Church of Rome in all ages, and let them set me down the Names, as I haue done.

And for instances in points of Romane faith in all ages, I require these men to shew me the Names of those who in the 1. 2. 3. centure of yeares did preach or professe vnwritten traditions to be the rule of faith: 2, that the vulgar translation is authenticall: 3, that there are 7 Sacraments properly so called, and no more: 4, that the Bookes of the Machabes are Canonically: 5, transubstantiation: 6, Inuocation of Saints: 7, worshipping of Images, &c.

This rule is proposed by them, which though it be no necessarie consequence of faith, yet it bindeth them that propose it to make good in particular: out of their owne position thus I argue.

That is the true Church whose faith hath had visible professors in all ages.

The Romish faith had not visible professors in all ages: Ergo,

The Romane Church is not a true Church.

*An other Argument.*

The true faith hath the testimonies of Vniuersalitie, Antiquitie, and Consent.

But the Romish faith (as farre as they differ from the Protestant faith, which they do in all the points aboue alledged) hath not testimonies of

1. *Vniuersalitie.*
2. *Antiquitie.*
3. *And Consent.*

*Ergo,*

*Ergo,*

The Romish faith is not a true faith.

Let the Romanists answer these two Arguments in those particular points aboue written, and I will be of their Church.



## An Admonition to the Reader.

**I** Do not so meane that those Fathers by me named haue expressely set downe euery point of our faith in their seuerall writings, neither can the Church of Rome doe it for theirs.

But bring Orthodox right beleeuing Fathers, they did consequently maintaine the Scriptures, & Apostles Creede.

B 3

SOME



Some passages had between Master  
Rogers, and Master Fisher the Iesuite,  
as followeth.

Fisher.

*It being granted that there must be a visible Church  
in all ages, of which all sorts must learne faith neces-  
sarie to saluation.*

Rogers.

The perpetuall visibilitie of the Church I ac-  
knowledge; But I pray you set me downe what a  
visible Church is, and what you meane by those  
wordes which you put of another letter, who you  
meane by all sorts? whether the Children who die  
before they come to yeares of discretion doe learne  
this faith: or dying before they come to learne it,  
be not after Baptisme parts of the visible Church.

Secondly, What you meane by learne? whether  
an actuall explicite knowledge, or an habituall only  
implicite knowledge?

Thirdly, What points of faith you hold neces-  
sary to saluation?

The question propounded by *M. Fisher* at the in-  
treaty of a Gentleman who desired satisfaction, was:

Fisher.

*whether the Protestant Church was visible in all ages,  
especially in the ages before Luther: and whether the  
names*



*names of the professors thereof may be shewed in all ages out of good Authors?*

*Rogers.*

A Church professing the same faith which the Protestants now doth, was visible in all ages: and I doe undertake to proue it out of good Authors.

*Fisher.*

*Mr. Fisher undertooke to defend the negative part, so as it did belong to his aduersaries to proue the affirmative.*

*M. Fisher* explicated the meaning of his question to be, First, That his aduersaries should set down Names of men in all ages which they thought to be Protestants.

Secondly, That they should shew out of good Authors proofe that they were Protestants.

Thirdly, That they should defend them to hold nothing contrary to the Doctrin of the Protestants, contained in the 39 Articles, vnto which all English Ministers are sworne.

*Rogers.*

To the Second, First I will show the Names of such as maintained our now faith in all ages, and bring good proofe.

To the Third, First, It is no prejudice to our faith if the same Authors doe differ from vs in other opinions not concerning faith, as long as they maintain our faith.

Secondly, The Church of Rome cannot produce Fathers in all ages, who doe not contradict the Councell of Trent in some Doctrines established in the said Councell.

*Fisher.*

Fisher.

Mr. Fisher offered me a like proportion, to name, and prove, and defend professors of Romane religion, holding nothing contrarie to the Doctrine defined in the Councell of Trent.

Rogers.

You must expresse whether you haue all things defined in that Councell to be matters of faith: if you doe, you can neuer performe what you haue promised,

I desired you therefore *M. Fisher* to expresse without ambiguitie the termes of this question: whether the Protestant Church was visible in all ages?

What you meane by Church? what by Protestants? what by visible?

I will deliuer my opinion in defining a Protestant Church.

The Protestant Church, is a societie of men professing the faith expressed in the Canonick Scriptures, acknowledged to be such in the Primitive Church, comprised in the Apostles Creede, explained in the other two Creedes of Nice, & Athanasius, Ministering the Sacraments of Baptisme and the Lords Supper by men of lawfull Ordination and calling.

Such a societie as this was in all ages: *Ergo.*

The Protestant Church was in all ages.

I desire you also to distinguish } *Discipline, &*  
betweene matters of } *Doctrine.*

Secondly, to distinguish } *1. Doctrine Accessorie.*  
betweene. } *And*  
                                      } *2. Doctrin Fundamentall.*  
Matter

Matter of faith consisteth not in Discipline, but Doctrine: and that Doctrine not accessorie, but fundamentall.

By this distinction I meane the same which *Aquinas* doth by *Res fidei*,

- 1. *Per Se.*
- 2. *Per Accidens.*

I distinguish betweene. } 1. Affirmation.

And

- 2. Negation.

In those Articles of our English Church, our negation is partly a trauerling, partly a condemning of your nouelties and additions: and therefore no part of our faith; for no man would deny his owne faith; *In all these I defend the Negative, and so it doth belong to you to proue the affirmatiue.*

Which when you shall do by testimony of writers in all ages, I will yeeld to you.

For you prouing the affirmatiue, the negative will fall of it selfe. As for example, the first instance of negation in our Articles, is no part of the sixth Article concerning those Bookes of *Esdrae*, *Tobie*, *Iudith*, &c: which we receiue not for Canonically, you doe: the prooffe is on your side.

What I require of you, I wil performe on our side: whatsoeuer is affirmatiue in our Articles, I will maintaine to be affirmed and taught in all ages, as the 1. 2. 3. 4. 5. Articles, the affirmatiue part of the 6. 7. 8, and so in the rest, or I will yeeld vnto you: giue me instance with affirmation of our Articles you deny, and I will proue it in all ages: and I desire you to set downe withall, which of our affirmatiue Articles you receiue: and whether we agree in the

C

Articles

Articles of the Creede, or not.

I will do the like by you, and giue you an instance in your affirmatiues: shew me who in euery age did receiue the Bookes of *Esdras, Machabies, Tobit, Iudeth, &c.* for Canonically, in the 1. 2. 3. 4. centure of yeares; this is one of the first points of your Tridentine faith.

I desire you also *M. Fisher*, for the auoyding of confusion to deliuer your opinion, whether all the affirmatiue Doctrines of the Councell of Trent are matters of faith *Per se*, fundamentall and necessarie to be held for saluation *Fide explicata*: I speake *de aduocatis quibus facultas datur discendi*.

And I do confesse that none of your side, or ours, haue giuen me full satisfaction in this point, which are *Res fidei per se*. I therefore propose this *M. Fisher* as desirous to learne, and to lay a foundation for further proceeding in this point of the visible Church.

Neither will I be sparing to deliuer my opinion with submission to better men, and better leasure of my owne, (hauing bin these 6 moneths far from my Bookes, and farther from leasure or repose to study.)

I doe not thinke that all the affirmatiue Doctrines contained in our Articles, are *Res fidei per se*, fundamentall, necessarie to saluation.

<p>I therefore distinguish between <i>Dogmata</i>.</p>	}	<p>1. <i>Schola</i>, these denied, worke a priuat disension.</p> <p>2. <i>Ecclesia</i>, these worke an externall seperation from the Church.</p> <p>3. <i>Fidei</i>, These denied, worke an eternall damnation.</p>
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By *Ecclesia*, I meane not the essentiall Church, but representatiue, whether generall, nationall, or provinciall.

That

That it is onely an error in the latter, which is damnable, not in the first and second, vnlesse it be with obstinacy.

I will giue you instance as well as I can, being without my Bookes.

Consubstantiation was a Schoole tenent *Anno* 1100, not a Church tenent.

Transubstantiation was a Church tenent after the yeare 1200. 1. *Ecclesie Romanæ*, but the reall presence, vnderstanding thereby not a bodily presence, but a true relation, a Sacramentall obligation, and spirituall exhibition of his body, is *Res fidei*, a point of faith.

Or thus, Transubstantiation was a Schoole tenent *Anno* 1100, a Church tenent *Anno* 1215, defined by *Innocentius* 3, in *concil. Latera*: but no point of faith, because the bodie of religion or points of faith are without addition: As *Lyrinensis*: *inuitatur animarum religio rationem corporum quæ & quod parvulorum membra tot virorum*. And as *Aquinas* saith,

The Articles of faith do grow quoad

Explicationem.  
Non  
Quod ad substantiam.

That which was no point of faith for the first 1200 yeares, could be none afterwards, *ut supra Vincentius Lerinensis, & Aquinas*.

But transubstantiation was no point of faith before the yeare 1200: *Scotus*. Ergo, transubstantiation is no point of faith.

If I doe not cite the words of *Scotus* aright, impute it to my want of bookes, for I haue none at this time, yet I would lay the foundation of a friendly conference without trickes, ambiguitie, or bitterness.



I desire you also to obserue in the citing of the Fathers, to alledge nothing for your opinion but what that Father hath held, written, and taught, *aperte, frequenter, perseveranter*, or at least that his words be plaine, and his opinion such as that he hath not after recanted, or crossed in his later workes.

I thinke it reasonable also, that if I will iustifie the faith which is publicly professed and recessitated by our Church, that I produce not onely some particular men delinering their opinions, but also proofes of some Church or visible societie, who publicly professed the same faith in all ages.

The like I expect from you.

So the first thing is, to expresse what is your faith, what is ours.

Next, what Society in all ages professed, and publicly recessitated with your Church or ours, doe publicly teach and recessitate: I meane affirmatiuely not negatiuely, for no man doth teach or recessitate what he doth denie.

This I haue briefly done in the definition of a Protestant Church.

I pray you giue me a definition of the Romane Church.

Whereas you say that all our Ministers are sworne to the 39 Articles, you are deceiued, it is not so.

**E N D.**

*With the price of*

A

DIALOGUE  
CONCERNING  
THIS QUESTION,

Where was your Church before  
*Luther and Calvin.*

Giuing good directions how to discover  
FISHERS folly.

By W. C.



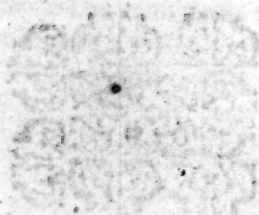
Printed M.DC.XXIII.

DIALOGUE  
CONCERNING  
THIS QUESTION

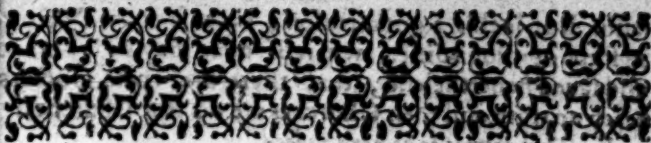
Where was your Church before  
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Pious souls

By W. C.



Printed M.D.C.XXIII.



Mr. W. C. his Dialogue  
concerning this question,

*Where was your Church before Luther?*

A Dialogue betweene E and D.

E. **A** *Answer this question, Where was your Church before Luther?*

D. Euen where our doctrine was, sometime in one countrey, sometime in another, as it pleased God in his wise dispensation, who carries the light of his Gospell, as hee doth the Sunne through the world, to illuminate nations at seuerall times therewith, according to his will.

E. *That is a faire generally, but will you tell vs, who were these? what countrey people? what Doctors? who taught as yee teach?*

D. Looke the Churches of *Asia, Africke* and of *Europe*, consider them as they were before the mystery of iniquitie came to the height, and you shall see that they all had the same doctrine and forme of a Church that wee haue in all substantiall points pertaining to Religion.

E. *But you are not able to name one before Luther, teaching in all things as hee did.*

D. This is a peece of Sophistrie, whereby your deceiuers blind the ignorant.

E. *How so? should not the teachers of the truth agree in all things, in one harmonie?*

D. I grant they should, and thanks be to God they do also in all substantiall things which are the Articles of our faith.

The Buckler of  
Faith, published  
in French by M.  
Pier du Moulin,  
translated into  
English, & twice  
printed, Anno  
1624 is a most  
excellent book  
for these present  
times, concern-  
ing Luther, &c.  
let Fisher an-  
swer it at his  
best leisure, or  
Sweet, or Antho-  
ny Clerke, or any  
Iesuit or Masse-  
priest whole-  
euer.

faith. But is this a good reason, because some Doctors in some opinions differ, whereof men may be ignorant and saued neuertheless, that therefore these Doctors teach no truth, and their Churches are no true Churches?

E. *That seems to be hard indeed.*

D. You haue reason for you so to think. For in one age Victor with the Church in the West was in a different opinion from Polycrates and the Churches of the East; and Ierome had his owne discordance with Augustine; and the first Fathers of the primitive Church were Chilialts: shall it thereupon follow, that because in this point they taught not in all things as wee doe, that therefore they were not a Church?

E. *It is no reason.*

D. Cyprian in the point of rebaptizing taught not as Cornelius: what of that? will it follow that he was not a faithfull Pastor, or the Church of Carthage was not a true Church?

E. *It follows not indeed.*

D. VVhy then do you vrge me to giue you one before Luther or Calvin, who in all points taught as wee teach? The Doctors of the Church, both ancient and recent, are men subiect to infirmities; for no man vpon earth hath his vnderstanding perfect, whereof it comes to passe, that in some things one of them differs from another: but as to the Articles of the faith and substance of Christian religion whereby comes saluation, sure it is Tertullian and Cyprian, Ambrose, Augustine, Luther and Calvin, haue all deliuered one doctrine, and did teach the way of God truly.

E. *Then you thinke the Fathers of the Primitive Church were of your Religion.*

D. I thinke so indeed, and hope to die in the same faith wherein they liued and died.

E. *It would be thought strange to heare that in Italy, that the Doctors of the Primitive Church were of the Protestants Religion.*

D. No marvell though it be strange there where truth



is a stranger : but this answer was giuen you and them both, by a worthy Doctor of our Church, M. Doctor *Whitaker*, and yet we stand to it: *Patres in maximis sunt nostri, in multis non, in minimis vestri*: Such Fathers (saith Doctor *Whitaker*) as haue written before, and you both, in greatest things are ours, in many things are doubtfull, in smallest things they are yours.

The light of  
Cambridge,  
M. Doctor *Whitaker*, in *Complutum*.

E. Well, I will remember that, God willing: but in the dayes of Papiſtrie, wherewith you say the world was blinded, where was your Church?

D. Answer me but another question, and it shall resolve you.

E. What is that?

D. Your Doctors say, that when Antichrist shall come, the Church shall flie to the Desert, that is, as themselves expound it; The Church shall be without publike state of regiment, and open free exercise of holy functions; neither shall it be vnknowne to the faithfull which follow it, as this day may be scene the like by the Church of Romane Catholikes in many parts of England.

The Rhemists  
vpon Reuel. 12.

E. What doth that helpe you?

D. Very much. That which they themselves say will be done, we say is done: Antichrist hath already chased the Church to the wilderness, and so oppressed it, that for a time it had no publike state of regiment, nor open free exercise of holy functions, yet was it not vnknowne to the faithfull that followed it, nor to the enemies that persecuted it, as this day may be scene by the Church of Christian Catholikes in many parts of France.

E. Will ye make that cleare, and I thinke you haue wonne much.

D. VVhat greater clearenesse can you craue? If this answer be good to cleare the Popes Church when they say it will be obscured by Antichrist, and yet be, is it not as good to iustifie our Church, when we say, it hath been obscured by Antichrist, and yet was?

E. The answer is good enough; only if you can, I would haue

D

you

*you qualifie it more particularly.*

D. There is not one age since the dayes of Christ vn-  
to this day, wherein I cannot point forth men preaching  
and professing as we doe: but because your doubt is speci-  
ally of the time of Papistrie, I will let you see it is a need-  
lesse question for the Popes Church to demand of vs,  
where our Church then was? for they found vs alwayes  
in their teeth before euer *Luther* or *Caluin* were borne.

E. *Make that good.*

See *Reimerus* vp-  
on the Apoc.

3. Reasons why  
the Waldenses  
much vexed the  
Rom. Church.

D. *Reimerus* a popish Inquisitor, who liued more then  
three hundred yeares ago, speaking of the poore men of  
*Lyons*, and calling them in contempt *Valdenses*, *Leonista*,  
saith, they were more pernicious to the Church of *Rome*  
then all other sects, for three causes. First, because it hath  
been of longer continuance: for some say, this sect hath en-  
dured since the Apostles times. The second cause is, be-  
cause it is more generall: for there is almost no Land in the  
which this Sect doth not creepe. The third cause, for that  
all other Sects doe bring an horror with the hainousnesse  
of their blasphemies against God, but this Sect of *Leonists*  
hath a great shew of godlinesse, because they liue iustly be-  
fore men, and beleue all things well concerning God, and  
all the Articles which are contained in the Creed, onely  
they blaspheme and hate the Church of *Rome*.

Now there is the testimonie of an enemy making an-  
swer for vs, which may serue to stop the mouthes of all  
our enemies from demanding of vs any more, *Where was  
your Church before Luther?*

E. *I, but he calls them a Sect, and sayes, they blasphemed  
the Church.*

D. So the Priests of the Iewes called the Church of  
Christians a *Sect of Nazarites*, *Acts 24. 5.* what is that to  
the matter? yet he grants they are such a Sect, as first had  
been from the beginning; secondly, had been in all coun-  
treys; and thirdly was honest in life and sound in faith;  
saue onely that they held the Church of *Rome* to be the  
*Whore of Babel*. And that yet this prejudice which you  
haue

haue conceived of our Church may be further remoued out of your mind, I pray you consider this: think you not that with good reason we may affirme, that we are in communion with them who haue taught the same doctrine that we teach? If our doctrine was in former ages, you will not deny that our Church was then also.

E. *That cannot be denied.*

D. Well then, if you please, name me any controuersie of religion, concerning any article of faith between vs and the Ancient the Papiſts this day, and you shall see that the ancient Fa- The Ancient Fathers.thers take our part in it.

E. *That is strange; for they repose their chiefest strength and trust in the ancient Fathers.*

D. Brag what they will, it is true, I say, they may well boast in the dross of Fathers, and decke their errors with it, but we shall bring you their finest gold. Name you the controuersie, and you shall trie that which I say to be a truth.

E. *There are so many controuersies among you, that I know not which of them to name first.*

D. Then will it please you to take a view of those which I haue gathered for my owne priuate vse.

E. *With a very good will: let me see what they are.*

D. They are noted & set downe in foure special books of the Protestants, and I haue obserued and collected them for my owne comfort and confirmation in the faith: for as first of all I learned the way of saluation in the Scriptures, so finding that the Doctors of the primitiue Church (produced in these foure speciall books: 1. Doctor White his *Way to the true Church*: 2. Illyricus his *Catalogus testimonij veritatis*, augmented twice by Gonlarinus: 3. Doctor Reynolds his fine conclusions or *Theses* the fift, *quinta Conclus. quinta Thes.* in English, but more large in Latin: 4. Polanus his *Symphonia Catholica*, speciall bookes, writ by foure Protestant Preachers) expounded the Scriptures conformable to the doctrine of our teachers, I was greatly therein confirmed: for these are the two great props of our faith,

D 2

which

which *Vincetium* giues vs against all heresies, Cap. 22.

Two maine  
props & proofs  
of religion,

E. You haue reason for you : for if your doctrine be so warranted, both by diuine authoritie of God in his word, and humane testimony of the best Doctors of the ancient Church, they are to be iudged most unworthy that make contradiction to you.

D. These points are so fully performed (as I haue said) in three special bookes by three worthy Protestant Diuines, and so methodically set downe, that I thinke my shewing to you of these three bookes, and your reading of them will most fully content and satisfie you; I say againe, by Gods help, they will giue you most full satisfaction, as also to all others who with indifferencie wil vouchsafe to reade them.

E. I pray you who be those three Diuines who haue writ those three bookes, and which be the bookes.

D. Doctor White is the first, and the booke is, his *Way to the true Church*.

E. Which is the second?

D. Flaccus Illyricus his *Catalogus testium veritatis*, augmented twice by Simon Goulartius, set out by him the second time in one volume, in a large Folio.

E. Which is the third?

D. Doctor Reynolds his six Conclusions in English, placed at the end of his Conference with Hart : but it is his fift Conclusion which I meane for this purpose, *quinta Conclus.* or his six *Theses* in Latin, of his last augmented Edition, and thereof I meane his fift *Thes.* *quinta Thes.* more full then the English.

E. And what haue these foure Diuines performed in these foure bookes, to giue comfort, content and satisfaction in this very point we haue now in hand, viz. Where your Church, doctrine, teachers were before Luther? for I assure you, this is the maine matter, which troubleth many at this present: for Campian was not so busie in Queen Elizabeths dayes with his *Audito nomine Ecclesie, hostis expalluit*; but Fisher, Sweet, Clarke and other Iesuites are as busie now in King Iames his dayes, enen at this present, with their Where was your Church before



before *Luther*? Where your Preachers? where your professors? where your doctrine? let vs heare their names; Names, names, names, names, *cries the Fisher caught in his owne Net.*

D. What haue they performed? enough at the full (in the mercie of God) to satisfie you and all other indifferent Readers, that without prejudice looke into those their labours.

E. *How might I come by these bookes? may I meet with them in Pauls Church-yard? for I would very gladly buy them.*

D. You may most easily: but stay, let mee a little call back that word, for they are so fast bought vp, that I doubt they are almost out of print, for (and that worthily) they are exceedingly in request.

E. *So much the more the Printers are too blame, that they give not a second impression to them.*

D. A second impression, say you; why Doctor *Whites Way to the true Church* hath beene printed foure seuerall times, now within a few yeates, and notwithstanding are almost all sold vp, but I heare a fifth impression is now in hand. *Polanius* his *Symphonia*, *Ilyriana* and Doctor *Reinolds*, their bookes (before named) haue beene diuers times imprinted also; so that you need not blame the Printers, who are carefull to make new impressions, and new supplies of bookes so worthy, and so much in request, and so greatly sought after.

E. *This should argue, that their bookes (by Gods blessing) are very powerfull, and win many to the truth, they vent so exceedingly fast.*

D. O yes, God be thanked, preaching and writing succeed happily with a blessed successe: doubt you not but at this day for one Papist, England doth enioy xx. xl. yea rather an hundred Protestants. Masses and stage-playes grow odious.

E. *You make me long for these foure bookes, I would gladly be in hand with them.*

D. Why Sir, seeing your longing is so great, I haue  
D 3 them



them at hand for you, use them so long as you please: now I fetch them out of my Studie.

E. *Are these they, Sir, I pray you.*

D. Yes indeed, these are the very bookes.

E. *Now I pray you Sir, before that we open them, tell me in briefe what they say and performe in these matters.*

D. That, good Sir, I will most willingly performe.

E. *And I most willingly listen and give attentive care vnto you.*

D. God direct with his holy Spirit, and give a blessing in his Sonne Christ Iesus. These foure bookes following do fully furnish any Scholler to make answer to all Iesuits, Masse-priests, Fisher, Clarke, Sweet, &c. to that question, *Where was your Religion before the dayes of Luther?*

1. Doctor *White* (to begin first with him) in his book intituled *The Way to the true Church*, Digression 51. sheweth, that the present Religion of the Romane Church was obserued and resisted in all ages as it came in and increased; naming withall the persons that made resistance, and the points wherein, and the time when, from fiftie yeares to fiftie, throughout all ages since Christ, compendiously obserued out of history, for the satisfying of their error, that so much conceit the antiquitie of Papistrie, and thinke it was neuer controlled till *Luthers* time. And Digression 48 Sect. 50. the said Doctor *White* setteth downe a briefe and direct answer to the Papists, when they say, we cannot assigne a visible company professing the same faith in euery point that we doe, euer since Christ till now, without interruption.

2. *Flavius Illyricus* (the second I named) in his booke intituled *Catalogus testium veritatis*, A Catalogue of the witnesses of the truth, augmented twice by *Simon Goulartius*, and by him the second time set out in one volume, in a large Folio, sheweth, that the present religion of the Romane Church was obserued and resisted in all ages as it came in and increased; naming withall the persons that made the resistance, and the points wherein, and the time when,

when, from an hundred yeares to an hundred, throughout all ages since Christ, compendiously obserued out of history, for the satisfying of their error, that so much conceit the antiquitie of Papistrie, and thinke it was neuer controlled till *Lusbers* time.

3. The third is Doctor *Reynolds* (that light of Oxford) in his fift Conclusion, *quinta Conclus.* in English, ioyned to the end of his Conference with *Hart*; but far more fully in his fift Latin Thesis, *quinta Thes.* of the last augmented Edition, sheweth that the present Church of Rome is neither the holy Catholicke Church, nor a sound member of the Catholicke Church; that the present Religion of the Romane Church was obserued and resisted in all ages; bringeth in abundantly proofes and testimonies out of the ancient Fathers, Councils and records, good Authors, School-men, the Papists owne writings, &c. in all the controuerted points betwixt the Protestants and Papists.

4. The fourth is *Amandus Polanus* his *Symphonia Catholica*, though named the last, yet as admirable as the rest, yea in onething more admirable, viz. in bringing in the ancient Fathers in all the controuerted points betwixt Protestants and Papists in all ages most fully.

E. You come to the point indeed, and say more then euer I heard; and I hope these your foure bookes wil make all this good that you haue named.

D. They will indeed most p'entfully: take them away with you, and keepe them euen so long as you please.

E. I thanke you most heartily, good Sir; you bring me to a feast indeed: what varietie of daintie dishes haue you set before me?

D. God in Christ Iesus blesse them vnto you.)

An Advertisement to the Reader concerning  
*Polanus his Symphonia Catholica*, and Mr.  
*Robert Cooke his booke concerning*  
*counterfet Fathers.*

*Polanus his Symphonia Catholica* is written in common-  
 place manner, out of the ancient Fathers and other good  
 Authors, from the dayes of Christ and his Apostles to the  
 times of *Luther*, handling the principall controuerted  
 points methodically betwixt the Protestants and the Pa-  
 pists, written purposely to satisfie that demand of Papists,  
*Where was the Protestants religion before the times of Luther?*  
 Oh that some good religious Scholler or other would  
 translate it into English, for the common profite of the  
 Church of England, against the insulting brags of *Fisher*  
 and other Papists, who say, we had no religion before *Luthers*  
 times, that hee hatched it, &c.

I wish likewise that *M. Robert Cooke* his Latin Treatise  
 concerning *counterfet Fathers* was translated into English,  
 for the good of those who vnderstand not Latin; Papists  
 alledging counterfet Fathers so often,

FINIS.

